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Relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to Rev. James Powell, D. D., or to the District Secretaries; letters for the "AMERICAN MISSIONARY," to the Editor, at the New York Office.

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In drafts, checks, registered letters or post office orders may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational Houses, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollar at one time constitutes a Life Member.

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"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association to its charitable uses and purposes." The Will should be attested by three witnesses.

*Deceased.

THE

AMERICAN MISSIONARY.

VOL. XL. AUGUST, 1886. No. 8.

American Missionary Association.

The next Annual Meeting of the Association, will be held at New Haven, Conn., Oct. 19-21. Rev. Alex. McKenzie, D. D., of Cambridge, Mass., will preach the sermon. Let our friends begin to plan for the meeting. At so important a centre as New Haven, there should be a grand rallying of the Association's constituents. Those intending to be present and wishing entertainment are requested to write to Dr. H. A. Carrington, 1169 Chapel St., New Haven. Applications must be made before September 20th. Further notices regarding reduction of railroad fares and other details will appear later in the magazine and in the religious press.

RECEIPTS.

	Col. & Don.	Estates.	Totals.
Oct. 1, 1885 to June 30, 1886.	171,947.76	30,183.86	202,131.62
" 1884 " 1885.	153,072.30	23,884.35	176,956.65
	Inc. 18,875.46	Inc. 6,299.51	Inc. 25,174.97

A. M. A., AND THE FOURTH OF JULY.

The readers of the Missionary are presumably acquainted with the fact that our good friend, Rev. Dr. Dana, of St. Paul, Minn., made through the religious press, a suggestion to the churches that the Fourth of July be celebrated by a special offering to help us get rid of our debt. These are his words:

As the anniversary of our National Independence falls this year on Sunday, can we more wisely use the evening service of that day than by presenting in our pulpits our unfulfilled obligations to our colored brethren in the South, and at the same time make an earnest and combined effort to free the American Missionary Association, to which our country owes so much, from its present embarrassing debt? I sincerely hope this may commend itself to the favor of our ministers East and West.

At the present writing we are not able to predict the probable out-

come. Indications are good. We have reason to believe that the suggestion has been widely acted upon. The receipts as published above, together with the returns as they are now coming in from the Fourth of July contributions are very encouraging. From the latter up to this date (July 16,) we have received about $8,500. If now the friends of the Association will continue during the remainder of the year to do proportionately as well in their general contributions as they have been doing thus far, the Annual Meeting will find us with the balance on the right side of our books. But there must be no relaxation in effort. Miss Auld's plan of "Women to the Rescue," offers an admirable method for pushing the work in the time that remains.

What could more touchingly show the relation of the work of the A. M. A. to the war for the suppression of the Rebellion and the abolition of slavery than the following letter to our Treasurer?

"You will find enclosed a draft for thirty dollars, with which I want to make my daughter, Eva Hand, a life member of your Society.

This completes the offering which has made my husband and myself, and our six children, living, all Life Members of your Association.

Our second son, good, noble and true, an educated Christian young man, enlisted in the war of the Rebellion, and was finally taken prisoner, and died in Salisbury, N. C., after enduring untold horrors of starvation and suffering. Although about 21 years have passed since then, the great sorrow remains with us still. When the question arose, what should be done with the money which he left, we all felt that it was too sacred to be used for our own personal good; so it was decided to place it in my hands, for a benevolent fund, and the income has made my family all members of your Society, besides numerous other bequests. And we feel every time that we make a remittance, that we do it, in the name of George Cookman Hand, '*who being dead, yet speaketh.*'"

MRS. M. C HAND.

MONUMENT TO JUDGE HARRINGTON.

Who was Judge Harrington? Possibly some of our old abolition readers may be able to answer this question. To the present generation the name is certainly not familiar. It ought to be, and the *Missionary* desires to do what it can to make it so.

On the third of July last in Chippenhook Cemetery, Clarendon, Vt., by an appropriation of $400 made by the Vermont General Assembly in 1884, a monument was dedicated in the presence of 2,000 people, on which were the words, *Judge Theophilus Harrington*, 1762–1813, *Erected by the State*, 1886. But why did the State single out a man so long dead and thus honor him? It was because a man had lived and died, whose life largely had entered into present history with molding power, but of whom the world knew little. Judge Harrington was a Vermont farmer whose good

sense and sturdy character led his townsmen to send him to the General Assembly as their representative from 1795–1803. Notwithstanding the fact that he had never studied law he was elected Presiding Judge of Rutland County Court in 1800. In 1803, he was elected Judge of the Supreme Court, which position he held until 1813. After this election, he was by courtesy admitted a member of the bar of the County Court of which he had already been Judge. He thus became nominally a member of the legal profession though he was always a farmer and never a lawyer by education, profession or practice.

Some of the decisions rendered by this remarkable man, though ignorant of the law, have become the authority for decisions in similar cases in all courts of justice, and some of them have been the precursors of mighty revolutions in public sentiment. A man stole a horse in Canada and took it through Vermont into Massachusetts and sold it. He was indicted for stealing the horse in Vermont and his case came before the Supreme Court. It was objected that he stole the horse in Canada and merely took it through Vermont and could be punished criminally only in Canada where he stole it or in Massachusetts where he sold it. The other Judges were in doubt, but Judge Harrington said that in his opinion the man stole the horse when he took it,and stole it every step of the way he took with it until he sold it, and was stealing it all the way through Vermont. The Judges concurred at once and the man was convicted. This decision remains good law and is recognized everywhere.

But the decision that makes Judge Harrington worthy of monumental remembrance not only by Vermont but by all the civilized world, is a decision that he gave in reference to a fugitive slave brought into his court for a warrant to be returned to his owner. Congress had passed a law empowering the owner of a slave that had escaped into another State to bring him before any magistrate and upon proof to the satisfaction of the magistrate that the person seized "doth under the laws of the State or Territory from which he or she fled owe service or labor to the person claiming him or her," it was the duty of the magistrate to direct the fugitive's return. Under this law a slave was brought before Judge Harrington. The Attorney representing the person who claimed to be the owner undertook to prove to him that the slave owed service to the master. To do this he would prove that the master owned the slave. The Attorney was armed with affidavits of title to the slave. He seemed to doubt whether Judge Harrington understood the procedure and put in proof an affidavit of the bill of sale of the man. Judge Harrington asked if that was all. Then he put in an affidavit of a bill of sale of the mother to the man who sold the slave. Judge Harrington said, "Is that all?" The Attorney said he had gone back to the ownership of the mother. Judge Harrington said,"But you don't go back to the original proprietor." The Attorney, surprised at this, asked what would answer beyond these bills of

sale, and the Judge replied, "A bill of sale from God Almighty." The Attorney could not produce that, the certificate was refused and the slave went free.

This man might well be called the morning star of emancipation! In that decision lies the whole arsenal of argument whose ringing use by Phillips, Garrison, Tappan and others prepared the moral sentiment of the nation to bring forth the abolition of slavery, when the time came that in the providence of God the oppressed were to go free. We are glad that the Vermont people have rescued the name of this grand John the Baptist of freedom, this righteous and just, though unlearned, Judge from an oblivion into which there was danger it might fall, and brought it forth to the gaze and the admiration of the civilized world. As Judge Wheeler, of Brattleboro, said, in his oration at the dedication of the monument: "Wheresoever this gospel of freedom shall be preached throughout the whole world, this also that this State has done shall be spoken as a memorial of her."

THE LONE COLORED GRADUATE AT VINCENNES, IND.

Eight young ladies of the senior class in the high school of Vincennes, Ind., refused to graduate, because a colored girl in the class was also to graduate. Five of these girls were Republicans and three were Democrats. If this thing had occurred in any corner of any State south of Mason and Dixon's line, the story would have run a wild career through the Northern press, and furnished a text for a thousand demagogue pulpiteers. The South would have been held up to execration, and the occurrence would have been magnified by a thousand lies from stump and press and pulpit.—*Nashville American.*

To which the *Fisk Herald*, published by the students of Fisk University, replies:

The *American* has the "wrong pig by the ear this time." The editor seems to forget that Vincennes is only just across the river from Kentucky, one of the strongest ex-slave states. Just as a drowning man catches at a straw, so the *American* grabs at the least little chance for pitching into the North and the Republican party. If such a thing had happened in the South, and a colored girl had been allowed to complete the course in some white school, instead of being as stated above, it would be the eighth wonder of the world. It will be about time for the millennium when a colored person is allowed even to enter a Southern school for the whites. Still, we do not mean to defend the action of these young ladies.

And to which we desire to add for the benefit of the Nashville *American*, the Vincennes affair has "run a wild career through the Northern press" and the conduct of the young ladies has been most vigorously denounced on every hand. The Northern pulpits, too, have spoken out with no uncertain sound in rebuke. It is wrong for the *American* to give its comments the turn it has. The North does not denounce the South. It has no desire to do so, but wrongconduct and wicked prejudice it does denounce anywhere and everywhere.

Miss Grace Brewer, the young lady just referred to, was duly graduated from the Vincennes High School notwithstanding the senseless conduct of her white classmates. The Board of Trustees and Prof. Edward Taylor, School Superintendent, stood heartily behind her. The school hall was crowded almost to suffocation. Miss Brewer read an essay, and while engaged in reading, white children passed through the audience gathering bouquets which were presented her at the close. A beautiful silk badge was also presented her by the Ladies' Suffrage Association of Kokomo, Ind. A very large majority of the people of Vincennes are outspoken in their approval of the School Board and Superintendent Taylor. Thus has a most stinging rebuke been given to prejudice.

We have received at this office the paper read by Miss Brewer on the occasion of her graduation. We have not space to print it entire, but we are glad to place before our readers a full abstract. After reading the abstract, the query may possibly occur, was it because the white girls felt they were inferior to their colored classmate that they refused to graduate with her?

OBSTACLES TO THE EDUCATION OF COLORED YOUTH.

BY MISS GRACE BREWER, VINCENNES, IND.

While many of the youth of our race are ambitiously striving to acquire knowledge, there are numerous obstacles which confront us.

1. Many of the teachers are incompetent. Sufficient care is not taken in their selection. In consequence there is poor training, and lack of order. The scholars receive no inspiration. Ambition to excel receives no encouragement. There are exceptions, but as a rule at the Sonth,and in some instances at the North,the colored schools are inadequately taught. How can a teacher impart to others what he but faintly comprehends,or perhaps does not know, himself? It is hard for scholars to learn when their teachers cannot instruct them.

There is a wide-spread impression that anyone can teach the primary grades. This is a mistake. Impressions made upon the young are lasting. These impressions,therefore,should be such as will form a foundation for right development in the future; arousing curiosity, quickening mental capacity and creating a love for study.

2. Unsuitable school buildings. These are often the poorest structures in the township. Where the school-house is good, it is frequently devoid of conveniences and helps, such as maps, libraries and apparatus. The truths gathered from such studies as geology, philosophy and astronomy, need to be illustrated in order to be understood. Without illustration they lack in interest and fail in impression.

3. Our country colored schools are open only three months of the year. This is not enough to prepare the pupils for the duties of life. The pupil trying to learn as much as possible in the short term, hurries over much that requires longer time. He does not comprehend what he has passed over. It remains in his mind a confused mass, read but not understood. When the next term opens, wishing to get along as far as possible, he proceeds regardless of the links that should connect his studies. Without unity or connection in study, school days become the most unpleasant, instead of, as they ought to be, the most joyous part of a student's life. The parents of colored children begin to see this evil and are in many cases trying to remedy it by providing instructors to teach during the nine months of the school year.

4. An insufficient number of teachers is provided. The grades are so massed under one teacher that it is impossible to devote sufficient time to any one class. Some people think that if there are not many scholars, one teacher is enough. They forget that whether the number be great or small, the several grades are always represented; and proper time should be devoted to each, even though there be but one pupil in the class.

5. Discouragement from colored friends and associates. Many have been induced to give up their efforts to secure an education by heeding false advice from professed friends. Even the parents sometimes discourage their children.

6. Irregular attendance. In many instances the requirements of the family are such that it is impossible to prevent this.

7. But the greatest obstacle of all, and I may say the very foundation upon which all the others rest, is the prejudice that the whites exhibit toward the colored youth. I am glad to say that while they think their prejudices are discouraging to us, in reality they inspire many with greater zeal and determination to success. If, however, this blind prejudice were removed, the other obstacles would soon pass away, and the colored children take their place with others in advancement. Let us hope and trust that these obstacles now thrown in the pathway of our colored youth will be remembered in the near future as a thing of the past; that our young people may enter upon a career of usefulness for the betterment of our race, that they may be fitted worthily to discharge their duties to society, and bear the responsibilities of citizenship.

TOUR THROUGH THE SOUTH

Between the 23d of last December and the 1st of April, it was my privilege to visit seventy-two schools, in Virginia, the Carolinas, Georgia, Florida, Alabama, Tennessee and Kentucky. They were of all grades, from the stately university of Virginia to the humble district school in Florida piney woods, and for the three races, white, black and red.

One chief object of this pilgrimage was to study, face to face, certain vital questions, such as the following:

(1) The intellectual capacity, condition and prospects of the negroes attending the various schools supported by Northern benevolence, especially in those of the AMERICAN MISSIONARY ASSOCIATION, and also in public schools.

(2) The pecuniary, moral and religious condition of the negroes, and the poor whites.

(3) Whether the inspiration of the workers in the missionary schools —and especially those of the A. M. A.—is in the main professional, reformatory and patriotic, or religious. People might well spend and be spent in this labor, just as they went to the war, simply as a matter of patriotism. No man can look this thing in the face without being convinced that for the North to go through a bloody war, the result—if not the prime object—of which was emancipation, and not see to it that those freed people are as quickly and thorougly as possible made fit for freedom, would be stark madness; and seeing this, one could cheerfully endure all

that the missionary teacher often must, just as the soldier without any Christian experience, endured any loss or suffering he met in the late war. But unless these schools are full of the Power from on high, they cannot do what must be done if the direst calamities to the nation and to the cause of Christ are to be averted. The sword of the Spirit is the only weapon that can drive away the demons that are fighting for the soul and body of the negro. There is no question over which for years I have thought and prayed more than I have over this.

(4) The didactic aptitude and training of the teachers; also, Are their methods and apparatus of instruction, kept abreast of the best Northern schools of similar grade? The salaries paid certainly would not command the best talent and training unless patriotic, benevolent, or Christian motives powerfully supplement them, and yet the best is none too good. The harder it is—from whatever cause—for the pupil to learn, the greater need for the best teacher, and when, as in this case, all the signs point to serious national calamity in a near future if the negro is not lifted out of the slough, we cannot afford to use poor instruments.

(5) The wisdom of the ends aimed at in these schools and in different classes of them. Some, like Hampton Institute, aim at giving as thorough an industrial training as may be, during the time necessary to fit pupils to pass the examinations for second or third grade teacher's certificates. Others, like Fisk and Atlanta Universities, provide thorough and extended courses for the degrees of B. A. and B. D.; and in Atlanta and Tougaloo Universities, and Talladega College, the underlying principles of mechanical construction are taught with extreme thoroughness, so that whatever trade one learns he will be a mechanic and not a mere journeyman. It is quite desirable to know whether any of these theories of what it is wise to put within reach of the negro, are better in every respect than the others; or whether one is good in one, and one in another place. The frontier says: "No good Indian, but a dead one." The great majority of the white South says: "An over-educated negro, is a spoiled negro, we have no use for him." The white South and the frontier are confident that they understand the African and the Indian better than the tender-foot and sentimental philanthropist from the North can. They are extremely restive under any implication that their view may be so one-sided and prejudiced, as to be seriously out of plumb. I can only name without enlarging upon several other points as to which I desired to get clear and correct information, such as:

(6) The feelings and opinions of the whites as to (*a*) public and (*b*) missionary schools for the negroes; also, The change and rate of progress in these feelings and opinions.

(7) The direction taken by, and the progress made in, white schools for the higher education.

(8) The decay of sectional and the development of national sentiment.

(9) The effect of the last Presidential election upon the treatment and fortunes of the negro.

(10) What is being done, and what ought to be done, for the mountain whites,

(11) The direction and progress of the temperance reform.

(12) The increase or decrease of sectarianism (*a*) among white and (*b*) among negro churches.

In subsequent communications, I will endeavor to give the result of my study of some of the points suggested above. S. W. POWELL.

The following letter marks the progress we are making in winning the sympathy and co-operation of the white people among whom our institutions are planted. It was received by the President of one of our schools. We are glad to assure our readers that the number of our friends in the South is steadily increasing; but there is much land to be possessed.

Your letter received, and I am glad you have a boy that will fill the place, and one that will appreciate it. I know he will make money, and I want to give it to some one that will take care of it and put it to good use. I have given a good many boys a start in this way. Some have done well, and I am proud to know I started them. Some have thrown it away; for which I am sorry. Your school has done noble work in Mississippi for the colored people. Although I am an ex-Confederate soldier and a strong Democrat, I am always proud to see the colored people get along well, and I do appreciate your training to them; and if ever I see a chance to help one of your scholars in the way of getting him a job, I will always notify you at once, because I know you teach them honesty and piety. Hoping you God-speed with your school, I am your humble servant.

We are glad to receive occasional testimony that there are people who read the *Missionary* appreciatingly, and believe in its worth. We publish the following letter, but suppress the name of the party to whom it was addressed lest the triple form of the degree conferred upon him by the writer should demoralize his modesty.

REV. ——— ———, D. D. D.

I seat myself to wri e for information about one of your pamplets, I read one of them and it gave me great pleasure to read it so I desire to take one or subscribe for one year. It is a book that I do like for it speak highly in favor of the uplifting of dying humanity and I my self am in Very high spirit of seeing this people lifted from the filthy lap of degradation I have very strong desire to see the progress of the colored people in this county and like to hold conventions with them in regards of their personal good, and I see that one of your pamplets is just the book of the hour. I write to find out the price per year or quartly I live here in the Indian territory where the people takes but a little interest in Elevation, they know wright from wrong but they care nothng for up lifting suffering humanity so I must do all I can to Bring them out I want to get at the masses of this people in this indian Territory there is 3000 three thowsand 690 Blacks in the Choctaw Nation and we has not one among that mass of people who are possed

with a full education, the old fathers is unconcerned about sending their childrens to school but we now has a free school surported by the choctaw government, and it is compolsory so I shall close please send me price of pamplet per year.

In our notice of Rev. Austin Willey's Anti-slavery History, State and Nation, we omitted to say that copies might be ordered from Brown Thurston, Publisher, Portland, Me., or N. Tibballs & Son, New York.

INDUSTRIAL EDUCATION.

BY REV. A. L FRISBIE, D. D.

It was my privilege not long ago to look upon an exceedingly interesting collection of Egyptian articles—fruits of Egyptian handicraft—preserved in a museum in Boston. And as I looked over those articles it was easy to see how the ancient Egyptian had made for himself a name, how it was that the people of that country had been able to make of that split ribbon along the Nile, the wonder and the granary of the world. They had the skilled hand and they had the spirit of industry.

Now, I apprehend, that wherever the A. M. A., puts itself down to work, it is a part of its mission, to develop the skilled hand and the spirit of industry. It is very important, especially for the negro, that the skilled hand should intervene to save him from the misery and the indignity which are being continually heaped upon him. The South is full of magnificent opportunities for the development of industries. Somebody is to improve them. The cotton will not always, all of it, be brought to Northern mills; the immense and wonderful water privileges of the South will not always pour themselves without meaning to lower levels, and it would be a curious state of things if, with the willing laborers in every land, there should be the importing on laborers from Ireland and France, and Belgium and China, to do the work which can be done by those who reside upon the soil, who are American born, who have none of those peculiar foreign ideas which must needs be uprooted before they can be prepared to take their place as American citizens, and who have had all along the immense advantages of American training. We believe that the negro stands in such a place that, when his hands and his brain are ready to take hold of the work which is to be developed in the South in the unfolding and utilizing of its great resources, he should be permitted to undertake and carry it on as a recognized and skilled and accepted laborer.

I was traveling last summer in the lower part of Kentucky, just along the edge of Tennessee, and had occasion to wait at a railroad crossing, at a point where there are usually a good many trunks to be transferred from one train to another. On that evening the baggage-master,—a white man—was in a great fever of mind; and after he had succeeded in completing his transfer of the trunks, he stormed about the amount of work he had to do. "Why," said he, "a white man has to work here like a nigger." It seemed to him a very great shame and disgrace that a white man had to work in this way.

There is no welcome to honest, honorable labor in all departments; and it is to be confessed that in very many directions the negro is not at present thoroughly well qualified to enter into all these various kinds of industry. As yet he has no skill. The school in which he has been reared has not been a good one to provide him with requisite skill; he has not been permitted to cultivate his ingenuity.

And it is to be said that the negro has yet to develop the spirit of industry. You understand the kind of school that he was in. It was a school of the lash, it was not a school which would lead him to fall in love with the industry to which he was driven. I suspect very few of us would be in love with toil which we were obliged to do at the pain of so many lashes on the bare back if we failed to do it. It reminds me of the story of the man who had a balky horse. He was driving his wagon through the street and found all of a sudden that his horse differed in opinion from him—that whereas he supposed he was going along the street, the horse had made up his mind that he was not going. So he stopped, and there they were, the man and the horse,—the one contented in his mind, the other greatly disturbed. The people began to gather around, as they always do, and one and another said, "Lick him! lick him! drive him along! don't let him stand there and get the best of you that way." But the man knew better than that. The streets were muddy, and he jumped down quickly from his seat and he caught up a handful of mud which he spread quickly over the face of his horse. He then went back hastily to his wagon, climbed up to his seat, and as the horse started up he looked around upon his friends and said, "you see it wasn't a licking he wanted; it was a *new idee*." Now I take it that the negro, in respect to industry, has had all the "licking" that he wanted. What he wants is a "new idee" about what industry is for—what it means to be industrious, and what the outcome of industry may be. And when once he is permitted to understand it and the door is opened to him, I apprehend that we shall see him coming forward under the impulse of this "new idee" to take his place—such a place as he has never yet been permitted to fill.

We are very thankful, then, that the A. M. A., has taken up, in accord with the prevalent spirit in respect to education to-day, this idea of industrial work, of educating the negro's mind and heart, and hand as well, so that he may be prepared for the day that is coming to him—the day for which every man of thought and action ought to be clearing the way.

And if it be asked whether it is the business of a religious body to "serve tables" in this kind of way, I apprehend that we have a perfect right to say, indeed, it *is* the business of the A. M. A., a religious body, the outgrowth of Christian love—to go South to educate the negro's hand, and it is right to help him to become a skilled laborer. I can conceive that we might go South with the Christian church, in the interest of a religion which teaches morality, insists on veracity, encourages frugality, and all that, in theory, and that we might get men with very good convictions about what it would be well to do; and I can also conceive that while our work remained a spiritual work and an educational work as applied to the intellect merely, we should fail of such results as we ought to have, because we know very well that faith without works is dead. I believe in the industrial education of the negro on that Scriptural basis; "faith without works"—the works that bring a little sweat to the brow and weariness to the back and hardness to the muscles—"is dead." You may teach faith to the negro as long as you will—that is, teach him a religion that is spiritual merely—and if you fail to develop in him an ambition toward industry, just so long you fail to make him the man you want to make or the man he ought to be. It remains true to the end of the world that "Satan finds some mischief still for idle hands to do;" and if we suppose that we could have a passably educated and religious colored population, we should presently find that the bottom had all gone out from our education and religious work unless we had helped these men and women forward into industry and frugality, and intelligence respecting what work is and what may be the outcome of it. So it seems to me quite worth while that the Association—a religious institution—should take up this kind of education which relates to land and horses and cows and knitting needles and all those things by

which homes are made. Both the Negro and the Indian are under immense disadvantages which cannot be appreciated by those who have never felt them; and for their deliverence from these, there must be some ministration that shall teach the soul, the mind, and the hand as well, so that there may stand before the people, who are to say whether all shall have an equal chance, those who are prepared to take their place and do their work and acquit themselves well, as the "wards of the nation," if you please to say so, or better as the products of Christian training and culture.

BY REV. J. F. DUDLEY.

By the word industrial, or industrial education, I suppose we mean that which is included in the broader term, technical education,—that is, the training that is necessary to fit a man for any calling in life by which he may gain a livelihood, from the profession of law, medicine, divinity, work in the fine arts, all the way down to the humblest trade.

And then, in industrial education there is the theoretical department and the practical department. There are some difficulties in the way of carrying on the practical department—having a workshop annexed to every school. It is not an easy matter, it is not a very economical affair, to attach a workshop to every school in the North, and of course it will be an expensive matter to do it in the South.

But, nevertheless, let me offer some definite reasons why we ought to enter upon the effort—I wont say experiment—to train the young people of the colored race in the South in the industrial arts, preparing them for work in agriculture, in manufactures, and in commerce.

And first, we need to educate the Negro and the Indian for the earth. I am not quite sure but that we have been doing a little too much disproportionate work in fitting them for heaven. That is a charge which is made with great force by one of the ablest writers of the colored race in that book, "White and Black," namely, that the effort and aim has been to train the Negro for heaven alone. I am reminded of the story that old Father ——— the Sunday-school man, used to tell, about seeing a company of ragged and dirty street urchins standing up and singing, "I want to be an angel." The fact is, such boys needed to be trained to be industrious and truth-speaking here on this earth. So it is with the Negro—he is to live here on this earth.

In the next place, it has been well said that the Lord Jesus Christ founded his kingdom upon two principles: the nobility or the dignity of labor, and the brotherhood of man. I think that is true; and accordingly it seems to me that the value of labor, the dignity and honor of labor, needs to be impressed upon the colored race. And this same truth needs to be taught the white race as well, for I have come to the conclusion, in my experience, that there is something in the statement that laziness is the original sin of the race.

In the next place, the opportunity must be offered to the Negroes in the South for receiving training and education in the trades and various occupations. As I understand it, at the present time, there is little opportunity for a negro boy or young negro woman to be received as an apprentice into any shop. They cannot receive training now as they did in the days of slavery.

The graduates of our schools in the South ought to be missionaries in this matter of work—the industries and the arts that are necessary for the support of life. They can go out and cultivate the spirit of love for labor and impress the idea of the nobility, the dignity and the value of labor, as a Christian principle, upon the young and rising generation of the South.

There are some cautions which ought to be observed.

It will not do to substitute the training of the hand and the eye for mental training; we must beware of that.

We must hold fast to this idea; that general education is necessary before technical or industrial education, either theoretical or practical, can be successfully carried out. We cannot do two things at the same time. We cannot train the youth of the colored race at the South or the Indians in language, mathematics, the natural sciences, and at the same time make carpenters and blacksmiths and mechanics of other kinds of them. That is impossible. Accordingly, the general education must be carried on, and this must be largely a separate department.

The society should make a direct appeal to the churches to contribute specifically for this branch of work. We need to have buildings and trained teachers especially for it. And accordingly, I believe that while all the arguments in favor of industrial education in the North apply in the South, and with ten-fold greater force, we must remember that it is a special work, that it is really a new departure, that it must be presented to the constituency of this society plainly and definitely, that the case must be argued, and that the churches must be asked to make liberal contributions for it.

We are to "work out our own salvation," one and all, black and white, North and South,—yes, *work* it out, not only with the mind and heart, but with the hand.

The South.

COMMENCEMENT AT TALLADEGA COLLEGE.

The sixteenth annual commencement has just passed. It lasted seven days, beginning with the exhibition of Cassidy School and closing June seventeenth with graduation day.

Every college occasion of this kind seems better than the last. As we cannot give any just description of it we shall have to say to our friends "come and see." Not only the favorable comments, but the enthusiasm of visitors over the examinations in the various grades of the school, were very encouraging to hard-working teachers, an earnest faculty, and to diligent students who have striven to gain a high standing in their classes. These exercises, from the growth of the infant kindergarten methods to normal, college and theological training, all deserve especial mention, also work in the various industrial departments, which was scanned so thoroughly by every practical eye; Slater-shop work, Winsted-farm work, sewing and housekeeping industries.

The class of ten graduates from the normal, and four from the theological department—two of the number receiving the degree of B. D.—go out well equipped for the work of the school room and pulpit. The white, ripe fields which await them, will be entered by harvesters with keen blades. With what tender prayers they will be followed—to the out-of-the-way cabin which must serve as a schoolroom, to the wilderness place where no school has yet come with its blessed light, to the little plain board chapel, situated in the deep pine forest, where there is "a clearing" and so a small settlement; here, too, the Bread of Life must be broken.

But in following these dear students afield I have gone astray from my subject. The baccalaureate sermon was preached upon the Sabbath by Pres. DeForest from Christ's words, "Follow Me." Its earnest eloquence made us forget the otherwise insufferable heat of the day. The class will surely make that message fruit-

ful. Patient reader, allow me to diverge again from my subject, (*vacation moods* don't like to be *held* to anything,) to say that the character of this institution is essentially missionary. Every step in its birth was taken after seeking the Divine Wisdom. Its first teachers and missionaries were Oberlin men and women. The missionary atmosphere they created has 'grown with its growth' and 'strengthened with its strength' until the magnetic link has become cable which binds Oberlin missionary zeal to Talladega disciple-ship for the Master. If these words fall under the eye of any of those pioneer workers, they will see that we do not forget!

The examinations in all of the grades were well attended, much interest centering in the classes about to graduate. How could they have done better? was frequently said, especially of moral philosophy, geometry, English literature and homiletics.

Monday evening, given to the three Literary Societies, was of prominent interest. Declamations and essays were excellent. These were interspersed with well prepared music. One or two of those matchless college songs were sung. One scene from the cantata of the Haymakers was well rendered. I hardly think any company of white lads and lasses could have cut down in mimicry and spread the beautiful clover (real clover, children spread all about the platform) or sung the sweet story of haymaking, better.

On Tuesday night, Dr. Haygood of "Brother in Black" fame addressed us upon just what we were benefited by hearing. Wit, humor, pathos, wise suggestion, kind advice, faithful instruction, filled his message, which was so much enjoyed that the Doctor was compelled to snatch his chance for delivery from a continuous round of applause.

Wednesday afternoon, the prize speakers and essayists were greeted with a crowded house. No one suffered upon this occasion except the judges of the exercises. Their equality in excellence was such that I think Dr. Ward would rather excavate antiquities in Babylonia than choose between them!

Wednesday night, Dr. Ward took us to Babylon and vicinity for an hour and a half, showed us buried cities and what is found beneath them, curious seals, tablets with the histories of various Kings as far back as Nebuchadnezzar, jewelry of various kinds, &c., &c. This privilege afforded great delight to all present, especially to our advanced students who are curious to see, and know, but have no hope of visiting that region.

Thursday, graduating day, was both sorrowful and glad. We were glad of the re-enforcement of teachers and preachers to the great field of need, but sorry to part with students that we had loved so long. Following the excellent essays and orations, the class song was sung; both words and music were composed by S. H. Dale, one of the graduates, and did him honor.

The Diplomas were feelingly conferred by Pres. DeForest, each graduate being assured that the blessing of the college would attend and follow him. A gold medal earned by R. D. Jennings for best essay upon the physiological effects of alcohol, was then presented, the gift of W. Jennings Demorest of New York City. Pres. DeForest facetiously remarking that he was happy in this case to be made a 'go between,' as the medal was from Jennings to Jennings. The business and social meeting in the afternoon by the Alumni was followed in the evening by interesting Literary exercises. This occasion was marred by the illness of its orator, Rev. B. Gunner, of New Iberia, La., but the impromptu readiness of another of Talladega's sons, Rev. Spencer Snell, of Louisville, Kentucky, relieved the disappointment. An essay by Mrs. Janette Wilson, a graduate of the class of '78, was of marked merit, and received hearty applause.

The last scene was next morning when wagons were burdened with trunks, and he tearful farewells ended another school year of unusual success in improved

scholarship and earnest Christian purpose, which was well set forth in the closing words of Mrs. Wilson's essay.

"Do all the good you can
To all the people you can
In all the places you can
And just as long as you can."

MRS. G. W. ANDREWS.

COMMENCEMENT AT TOUGALOO.

Our commencement exercises began on Sunday, May 23rd, with a Sabbath-school and Temperance Convention. This conference was for the purpose of comparing thoughts and experiences upon these two important subjects, since most of our students who are engaged in teaching in the public schools do more or less work in these lines.

In the evening, Pres. Pope preached to the graduating class from the text "Quit you like men, be strong." The sermon contained much sound thought and good advice, and was of just as much value to the rest of the audience as to those for whom it was principally delivered.

On Monday, Tuesday and Wednesday, the final examinations of the schools were held. Wednesday evening was given up to the Choral Club for its annual concert. Never have we seen a larger audience at Tougaloo than on that evening. After filling every seat in the chapel, and bringing chairs into every available space, there were yet many who could have no seats at all, and who could barely get inside the doors. We were pleased to see many of the white people of our immediate vicinity, and some who had to ride several miles in order to be present. Those who have ridden over Mississippi roads by daylight, will readily understand that the interest must, indeed, have been strong, when it could induce people to ride ten or twelve miles after dark, when in many places a slight deviation from the beaten track would result in an upset, as the writer has good reason for knowing.

Thursday forenoon was taken up with the literary exercises, consisting of essays and orations by the members of the graduating class, and recitations and declamations by students from the grammar schools. Nowhere do our students appear to better advantage than in exercises of this character. Every one carried out his part with the utmost self-possession, and the spirit which they put into their words showed that they felt the sentiments they uttered. Soon after the close of the morning exercises a collation was served, and that was not, by any means the least enjoyable portion of the day.

In the afternoon the chapel was again filled to listen to an address by the Rev. Edgar J. Penny, of Marietta, Ga., on the subject of "Self Culture."

Following this were several short speeches by visitors from Jackson. The Rev. Wm. Short, of the Episcopal church, urged strongly the idea of industrial education. Col. Chas. E Hooker, who is conceded by all to be the most eloquent speaker in the State, fully sustained his reputation. Col. J. L. Power, of the Jackson "Clarion," Secretary of the State Board of Visitors, who has been present at every commencement for many years, spoke of the continued advancement of our school and thought the present occasion the most successful of any he had attended. Other gentlemen followed, with words of appreciation and encouragement, and after all were done, it could truthfully be said, that not one spoke less interestingly than the others.

Although the good feeling existing between Northerners and Southerners of the better class, has now became an old story, the thought would present itself, how

strange, that men who but a few years ago were deadly enemies, could now meet on the same platform, where those belonging to the defeated side expressed themselves in words, strongly favorable to a work which until recently they have so bitterly opposed. On such occasions as this we can but wish that some of the Northern friends, who are doing so much toward the forwarding of this work, might be present and see some of the results of their benevolence.

W. H. B.

LE MOYNE INSTITUTE, MEMPHIS, TENN.

I envy the liberty and the assurance of the "war correspondent" who could, at twenty and fifty miles from the "front" and always I believe at a safe distance from danger, prepare and send back to his paper thrilling accounts of campaign and battle and victory. Even the General, twenty years after the war, has advantages in describing his victories which the soldier at the front and in the smoke of battle cannot avail himself of. So in our work here in the South. The immediate workers lack "perspective." We are in the midst of the smoke and turmoil of the real battle of ideas between the North and the South. Along our part of the line of battle, here by the "Father of Waters," there has been no backward movement during the year just most happily ended in our commencement exercises.

We have been greatly favored, and most happy, in having Dr. Beard, one of the Secretaries of the Association, with us during all these exercises, and his sermon to the students, as well as the address given by him to the graduating class, was greatly enjoyed by crowded audiences, and I doubt not they will prove productive of great good both to individual students, and to the institution in its work and influence here.

Dr. Beard, while with us, by invitation of the pastor of the First Methodist Church, preached on Sunday morning to one of the largest, most influential congregations of the city. In introducing him to his congregation the pastor took occasion to speak in terms of unqualified praise and admiration concerning the work of the A. M. A., for the colored people. He spoke particularly of the work of the Le Moyne Institute, as "a quiet and dignified work, accomplishing great good and as deserving of the sympathy and support of the entire community," and he asked his people who could do so to attend the closing exercises of the school, which some of them did, expressing pleasure and satisfaction in what they saw and heard.

A class of eight students were given diplomas this year on the completion of the full normal course. These graduates begin teaching at once in Tennessee, Arkansas, and Mississippi, and some of them intend to continue their studies at Fisk University as soon as possible. The reunion of the graduates of the school brought together between thirty and forty members of the Alumni Association for an evening of social enjoyment, and gave opportunity for the strongest expressions of loyalty to the school and devotion to the work that school and graduates alike are faithfully laboring to accomplish.

Looking back on the year now ended we find abundant cause for thankfulness at the record. Attendance has been larger and more steady than ever before. We have been obliged to turn fully a hundred pupils from our doors for want of room to accommodate all who wished to come. The class work of students has averaged better than for any previous year.

We have succeeded by aid from the Slater fund, and from friends mostly here in Memphis, in getting in operation our Boy's Manual Training Work, for which we have a fine two-story shop, and an engine with a complete outfit of wood-working tools, and in the use of which a class of twenty young men have had training

and practice the latter half of the year. With this new work we are greatly pleased and we hope much from it in the future. The religious tone and work of the school have been most encouraging. Over thirty of the pupils have professed conversion, and begun new lives with faith and hope in the Saviour as their actuating motive henceforth. The power of the Spirit and of God's word in the simple daily devotional exercises of the school, and in the regular meetings for prayer and Bible study, has wonderfully and richly overshadowed us for almost the entire year, making our work a constant joy and peace to us even when bodies were weary and nerves aching.

In this connection I cannot too strongly express my high and thankful appreciation of the constant interest, and the faithful, earnest, co-operation of all my assistants in this as in every other interest or line of our work. The faculty of the school, and I think all here who know anything of our work, feel that the school has a definite policy and outline of work to accomplish. I am sure God has blessed our united prayers and labors in following it, as never before.

Finally. I believe we continue to draw about our work the sympathy and kindly feeling of all classes of people here, who give any thought to the work of the time in the raising and saving of humanity. We are very hopeful for the future and we plead for means with which to carry forward our work in directions, and through opportunities, that are urgently calling us and wonderfully opening to the light.

A. J. STEELE.

STORRS SCHOOL, ATLANTA, GA.

The closing exercises of Storrs School began Monday, May 24th, and continued through the 28th. These consisted of examinations, written and oral, by the teachers in their respective rooms, with rhetorical exercises upon the closing day in the Grammar department. There was no effort at display, no mere exhibition work, but to those who were present, the examinations in every grade from the lowest to the highest evinced the aptness to teach, and the capacity to learn, for which the teachers and pupils of Storrs School have been noted for more than twenty years.

For by far the greater part of the time since its establishment, Miss Amy Williams has been its principal. It is no disparagement to the many other faithful workers who have labored in this school to say that to Miss Williams' energy, devotion and enthusiasm, is mainly due the enviable reputation for good work and thorough training which justly belongs to Storrs School.

It is very pleasant to state that the value of Miss Williams' labors has been deeply appreciated by the patrons of the school, and her retirement from the work, necessitated by the declining health of an invalid mother, was greatly deplored by pupils and parents alike.

No higher praise, therefore, need be awarded to Mrs. H. I. Miller, the present principal, than to say that, under her wise and skillful management the past year, Storrs School has in all respects maintained its high standard of excellence. Never were examinations here more satisfactory in the indications afforded by their thoroughness, of diligent study and successful mastery by the students, of the principles found in the text books. Proficiency in arithmetic and history was specially marked and gratifying. The rhetorical exercises of the last day were followed by awarding certificates to those who in deportment, as well as in study, had fulfilled the requirement of the school course.

The year past has been very prosperous. The school enrollment has increased over that of former years, to nearly 650, and the average attendance has been

larger than ever. The Jones Kindergarten, connected with Storr's School, is greatly appreciated by the people, and has been more than filled a large portion of the year. The school prospects for the future are full of encouragement and promise.

EVARTS KENT.

"CHILDREN'S DAY."—HOW WE DID IT.

And I shall try to put it in shortish meter. It was well understood beforehand, and a very special notice was given from the desk on the previous Sabbath, that the whole day would be just devoted to the children.

At an early hour the little folks came flocking in from their homes on the streets, away over the great corn and cotton fields and in the woods, dressed in their "Sunday best," and many of them with shoes on their feet like those of the forty years' wanderers in the desert, that "wax not old," and still, unlike them, for they were made after the original, Divine plan.

And the profusion of flowers, wild and tame, "from the cedar even to the hyssop," which they brought with them to decorate the church, would be a poser for the "wisest of men," or old Linnaeus himself to analyze and classify. These we duly arranged, so far as they could be, in pitchers, goblets, fruit cans and so on, —and they made our church look really cheerful, and sent out a sweet savor to us, and we trust, up to Him who made them.

First in order came our regular young people's half-hour morning prayer-meeting, with some seventy-five present, mostly children and young people. We have a new leader each month. He, for June, was in his place—a young man of fine "port and bearing"—a sweet singer, and one of our recent converts, out of whom not long ago was cast what was cast out of her of Magdala,—for he was intemperate, profane, vulgar and godless, but now seems "clothed and in his right mind," and "loveth much." The Bible was read, songs sung, brief words said, and short and earnest prayers offered by those "bending low on the *bench* of their *sinnified* knees." Such was the "state of condition" of this meeting, and a good preparation for the public service. We tried to simplify the whole service as much as we could, and bring it down to the capacities of the children—used a good deal of Saxon, and told them all we could in the brief time, about the Bible, its origin, its design, its make-up, and how it was at the foundation of the church and the Sabbath-school and everything good, and how they all should learn to study, love and prize it. We then told something about the origin of the Sabbath-school, and what a great and important institution it is becoming, and what great multitudes of children and others are now members of it. We trust that they got and carried away an idea or two, which will sometime do them good. Even the half dozen *little babies* present kept still, and hardly a peep or coo was heard from them.

After the sermon, the pastor presented twenty Testaments, as keepsakes, with their names written in them, to as many of the recent converts under sixteen years of age, who had united with the church. The Sabbath-school followed the public service. An even hundred were present, with forty in the infant class, the balance, mostly, what we call young men and young women. The Superintendent is a youth of about twenty summers,—tall, straight, prim in the best sense, unexceptionably dressed, "black as night," but "bright as a button," a true Christian—has good round-about sense—a good Bible and general student and is "the right man in the right place." He opens the school with singing, prayer and responsive Bible reading—leads off in the singing and repeating the books in the whole Bible in their order, and says them, forth and back, as readily as the A, B, C's. The lesson gone over, some fifty verses are repeated voluntarily by as many different scholars. While

a collection is being taken up, my wife gives every one present a good paper or tract, the library-books are exchanged, and the school is dismissed. The children have been here three long hours, in all, and are tired.

At night is a *concert*, got up, jointly, by my wife and the superintendent; with 160 present. In all are fifty different exercises, sixty different ones take part in them, and one half of these under ten years old, and all do reasonably and some almost *un*reasonably well. They love to exhibit and excel in it. On many of the little feet were no "shods;" and "little blacklegs" are no offence to our pulpit platform. There was speaking by our young men and women and children which might well put some Yankee young folks to the blush, and which made us want to be young again. And then there was singing and singing and singing, by the little folks, like that of the little birds, and by the bigger ones like the diapason of the billows—singing by all—singing by classes—singing of quartettes and double quartettes—these last by eight of our young men,—which Orpheus of old, or even the Queen would have been pleased to hear. It was a busy night, and all the children will remember it. Before closing, we older ones were invited, of course, to make a "few remarks," which we did,—thanking the children and all for what they had done, telling them what opportunities they were enjoying, and how they should prize and improve them. Then we took up a little collection for the "poor Indian." And so "Children's Day" was wound up. Some one who had been up in Yankee-land said to us after it was over, "Just let me take that concert up to some of the Northern cities, and I will make you a clean five hundred out of it.

J. E. B. JEWETT.

THE INDIANS.

ROSEBUD MISSION—BURRELL STATION.

Under date of May 10, 1886, our native missionary, Francis Frazier, writes: "Some of my scholars are now able to read in the Dakota Bible. And since it has become warm weather there are always a good many people at our Sabbath meetings. And I am friends with all the people. Then, too, I am glad in my own heart because I am engaged in a part of the Lord's work. And I pray the Lord always that He will have mercy on some of this people and make them live.

I and my family are well. But the people here are suffering for food and just as soon as they finish their planting they will all have to go a long journey to Rosebud Agency for food."

THE PONCAS OF DAKOTA.

The Poncas are all—with few exceptions—taking hold of their spring work in earnest. The crops are all in and they are breaking more land. Several of them are busy with the building of the ten new houses, in fact, I might say almost all, for they are helping each other draw lumber, etc. We have a larger average attendance at school than last year at this time, and they are doing much more studying. One class is nearly through the Second Reader, having reviewed a part of it.

The attendance at church has fallen off from last winter. Standing Bear was at church last Sunday, the first time for months. I hope he will withdraw his opposition to the moral and religious part of the work.

I have married one couple publicly and hope to persuade others soon. Have persuaded several couples who "had gone apart," to live together again. Major Hill has given us much help in this.

J. E. SMITH.

INDIAN Y. M. C. A.

One of the most significant movements that has taken place in the progress of the native Dakota churches, that are the outgrowth of the original Dakota Mission, is the organization of Young Men's Christian Associations connected with nearly every native church. After growing up alone they were heard of and sought out by the Y. M. C. A. of Minnesota and Dakota, and invited to send representatives to the convention of their white brethren at St. Paul, last December.

At that convention, one of the Dakota Indian delegates, Rev. John Eastman, gave this history of the origin of their Association, as follows:

"About eight years ago in the church I had charge of, some young men wished to have a Young Men's Christian Association, and asked me what I knew about it. But I told them that I, for my part, knew nothing of the constitution or methods of the Young Men's Christian Associations, so they did nothing at that time. But three or four months later they again spoke of it, yet we knew not how to make a constitution. But nevertheless, they said we will have a Young Men's Christian Association. Then I appointed a meeting for them and they talked it over. And they agreed that even though they did not have the Y. M. C. A. constitution and rules to go by, they would work according to the words of Jesus, and would seek out the ways in which young men might benefit each other, and they would bring into meeting any who did not attend, and would make contributions to carry the Gospel to the wild Indians. For these purposes they would create their society. I approved of this, and they made their society and appointed those who should look after these several kinds of work.

"This was the beginning of our Young Men's Christian Association. It was made without any constitution, but was made upon the rules of Jesus. Therefore we remember one of his words, 'Abide in me and I will abide in you. The branch cannot bear fruit unless it is united to the vine.' Upon this our Young Men's Association made its first growth. Their desire has seemed to be, to keep with Jesus. Therefore, my friends, remember us, so that much fruit may grow among us to the glory of God our Father."

THE CHINESE.

OUR CENTRAL SCHOOL.

It has occurred to me that my correspondence with the *Missionary* has been defective at one important point. Custom and use makes any operation commonplace to those concerned in it. We come to assume that everybody knows that which to us has become so very familiar; and consequently, that which may really be of greatest interest, fails to be described. Those who have been kind enough to read these brief communications month by month, can hardly be ignorant of the spirit or the design with which our mission moves on, but of the methods and the practical details, their conceptions (if they have any) may be vague and even incorrect.

I invite you, therefore, to make a visit with me at our Central School in San Francisco—the largest in our mission and the largest, I suppose, in our State or in the whole country. From this one—reducing the scale—you may learn all.

The school opens at 7 o'clock, but we, being visitors, need not hasten. We shall be in ample time for our purposes if we enter at 8 or 8.15.

The teachers, however, are there on time. The pupils straggle in one by one

so slowly at the beginning, that a teacher often finishes the lesson of the first comer as soon as a second appears. This is not for lack of interest, but because few of the pupils can possibly get through with their day's labor and be ready to start for school before half-past seven. "Why not then," you ask, "begin at eight and require all to be punctual?" Because we have found that classification in our Chinese schools is worse than useless; and that attempts at organization result invariably and inevitably (under our conditions) in greater disorganization. So that we accept it as necessary to take the pupils one by one, and we can begin to teach as soon as a single pupil enters the room. No time is lost, and there is a sort of premium put upon punctuality in the fact that those first at school get the longest and most quiet lessons. A little before 8 o'clock the trickling stream of pupils begins to be a flood, the empty seats are rapidly filled; and the teachers are put to their speediest motions to greet their pupils and give to each, in due season, his portion of instruction.

And now, we visitors appear upon the scene. I lead you up a somewhat sharp assent on Clay street, from Kearney along the southern side of a little square, known from old times in San Francisco as "The Plaza." A short and narrow street runs along its western side from Clay to Washington street, called Brenham Place. It is the boundary at this point of our San Francisco Chinatown. I halt before a narrow building pinched in between its over-shadowing neighbors, and invite you up a stairway short but steep, to the main entrance of our Central Mission House. Your courtesy is large and generous, but does not suffice to hide from me the wonderment you feel. Your heart is saying silently, "What! is *this* all there is of your Central Mission House?" And I as silently reply: "It is all we can afford. Out of our slender income, year by year, $900 goes for even this. And small and dingy as it looks without, there's a good deal in it and a good deal of it, after all." Very like the religion that is taught here possibly, not very pretentious without, but very useful and dear within.

But we must not tarry at the threshold. I open the door to you and you enter at once on the stirring scene. No vestibule detains you. We have no space to spare for vestibules. "The room is full," you say to me, "no chance here for visitors." "*Seems* full," I reply, "but you haven't learned how closely human beings can be packed. We can put half as many more in here and yet there will be room." "But this is Bedlum," you rather sharply tell me. Reading to right of you, reading to left of you, before and behind, every one of more than a hundred throats giving vent to their guttural vocalizations, till you wonder how any American, endowed with nerves, survives it for an hour.

The crowd seems to be wholly Chinese, but when you look more closely, you see in the center of a section, the limits of which you begin to discribe, the face of an American lady. These ladies are there five or six evenings of every week for at least two hours and a half. The noise that reminds you of Bedlum has come to be almost musical to them. It tells of unceasing application and an eagerness to get on; and it stirs and keeps stirred the hope that out of this apparent discord is coming forth, in due time, praise pure and pleasant to the one true God.

We soon feel that we cannot be content as idle spectators. We want a share in the work. And certainly the teachers cannot stop to entertain us. Theirs, during this last half hour of teaching, is a service that bids one "salute no man by the way." And so we sit down, each of us, side by side with some eager pupil and hear him read, "a tall man, a tall woman, a tall tree," and so on—the object words explained by the rude cuts in the primer—or else the principal tells us of her little Bible class—the only example of successful classification yet attained—and asks if we would not like to take it off her hands, or, possibly, there is some single scholar in geography or history whom she commits to us. In either case we soon get greatly interested

for the enthusiasm is contagious; when, just as you reach the very point in some difficult explanation, a book is thrust before your eye and a bony finger or a pencil point resting on some specially hard word, tells you that a neighboring pupil pushing on in study, has been stopped just there and needs a helping hand. You accept the interruption, pronounce and explain the word, and return to the task before assumed, ready now to welcome all comers. Nothing could put you out of patience; nothing could set your nerves on edge, for you are in the work and borne on by it with all the zest of a good as well as "new sensation."

But it is after nine o'clock now, the bell taps sharply, and the confusion ceases almost in an instant, and silence reigns supreme. You perceive the Chinese helper moving rapidly along the only aisle, counting the pupils. Copies of the Gospel Hymns are quickly distributed. Two or three hymns are sung with spirit, and in better harmony than you had dared expect. Perhaps a Chinese hymn is sung, a translation of some one familiar to us in English and sung to the familiar tune. Then some one of us visitors is drafted into service to "tell the old, old story," while what we say is—sentence by sentence—deftly and earnestly interpreted by the Chinese helper. A prayer, perhaps two prayers are offered by Chinese brethren, and then all rise for the Lord's prayer, said first in English, then in Chinese, and with hearty hand-shakings, we visitors retire.

The religious exercises are not so numerous as this at all sessions of the school. This was a special occasion from the fact that you and I were there. But there is no session without some gospel word at least in song and prayer; and there are evenings appointed on which a gospel service is expected whether visitors are present or not. There is also the Wednesday evening service conducted by the Association of Christian Chinese, when teachers are not required to be present, though often they do attend. And there are Sabbath services, morning and evening, at which some brother—a cook or a shoemaker, or a cigarmaker possibly—appointed for the purpose, preaches the word. For we set our brethren at speaking as soon as possible and they learn to preach by preaching.

But my space is filled and I must cease.

WM. C. POND.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

At the several State Associations of the spring and summer, the Women's meetings have been occasions of special interest, not only to those who were so favored as to attend them, but also to the National Missionary Societies whose cause they assist. All were well attended and the reports of the mission fields were listened to with marked appreciation. One could but be impressed with the spirit of devotion that pervaded all these gatherings; the evident comprehension of the present opportunities for Woman's Work and the desire and purpose to aid the missionary cause in our own land by as effective and systematic plans as are adopted in foreign work. The results of these meetings will no doubt be seen in the increased information as to the needs of the home field and the increased contributions to the work.

Special work has been undertaken for the A. M. A. toward the support of schools in the South. The Michigan ladies have been offered the

Trinity School, Athens, Ala., and will do what they can in this direction. The Iowa ladies have organized a State Missionary Union and have adopted for their A. M. A. work the Beach Institute, Savannah, Ga. Illinois will continue the support of two missionaries. Vermont is enthusiastic in behalf of the school at McIntosh, Ga., which it has carried so successfully, and which has been so blessed in the enlarged opportunities for usefulness. Maine continues the support of three missionaries, two in the South and one to the Indians, and will endeavor to raise the support of a fourth. And so with the Woman's Work prospering in every quarter we thank God and go forward according to the abundant entrance He has given us.

The organization of Missionary Societies in connection with our schools and churches South and among the Indians, has proved of great advantage as a means of instruction, and also of interesting the young people in Christian work. We append a programme of the exercises of the Missionary Society in our school at Tougaloo, Miss., at one of its regular bi-monthly meetings. It is very evident from this programme that our colored friends don't easily weary of a Missionary meeting.

Singing of Hymn—Joy to the World.
Reading of Selections from the Scriptures.
Prayer.
Anthem—by the Choir.
Reports of Secretary and Treasurer.
Dates of actual beginnings of Mission Work upon home and foreign fields, now occupied by Protestant Missionaries, - - - - - - - Student.
Mission Work in Micronesia, - - - - - - - - - - - "
Mission Work in Asia, - - - - - - - - - - - - - "
Ceylon and Madagascar, - - - - - - - - - - - - Teacher
Work in Asia, - - - - - - - - - - - - - - - Student
Reading—The Best for Jesus, - - - - - - - - - - - "
Work in Asia, - - - - - - - - - - - - - - "
Reading—Not in Vain, - - - - - - - - - - - - "
Singing—Where Hast Thou Gleaned To-Day.
Mission Work in the far North, - - - - - - - - - Teacher.
A Missionary Exercise—Sowing Light, - - - - - Several Young Ladies.
Work in Europe, - - - - - - - - - - - - - - Student.
Reading, - - - - - - - - - - - - - - - Teacher.
Chinese Life and Character, - - - - - - - - - - Student.
Recitation—The Most Beautiful Hand, - - - - - - - - "
Congo Missions, - - - - - - - - - - - - - - "
Hilo Missions, - - - - - - - - - - - - - - - "
Reading—The Missionary Potato, - - - - - - - - - "
Recitation—The Child on the Judgment Seat, - - - - - - - Students.
Items, - - - - - - - - - - - - - - - - by the President.
Recitation—About St. Paul, - - - - - - - - - - Student.
Collection.
Singing—Hymn 455, Manual of Praise, - - - - - - Congregation.
Benediction, - - - - - - - - - - - - - - - by Pastor.

Does not the following letter from our school at Santee Agency, show that the Indians are among those who will hear Jesus gladly whenever the word is given them?

DEAR MISS E.

The box came Saturday night in splendid condition, and I hasten to announce its arrival. I just wish you could have been here—yet invisible—this morning, to have witnessed the joy over the Testaments. It would have forever settled the question in your mind whether Indians are ever demonstrative I gave one to each of the girls at the Nest who can read—sixteen in number. Some fairly jumped up and do vn. and when they found their own names in them, and were assured they were theirs to keep forever, happier children you never saw. They think that all things given to them, however, must go with them home and then be locked in a trunk as so many treasures. But I told them they were not for that, but to use till worn out, and they must bring them back in the fall, for I should not give them another one in their own name, but it would be a Bird's Nest book. Of course, they all faithfully promised to bring them back. I gave Miss Voorhees eight Testaments and three Bibles for the boys, and there is a demand among the young men for the rest of the Bibles. Some of the other books I'll put in the school library and also send to some native pastors who have a knowledge of English that will make the books useful to them; one, Rev. Mr. Renville, lost all his library by fire this winter. One of the sweetest little incidents about the books is their hearty desire to thank Jesus right away for the Testaments, and ask Him to help them understand.

FOR THE CHILDREN.

Treasurer Hubbard has made himself solid with one little boy. It is not every one who can write a letter about money and make people happy. Perhaps some other little boys may want to see what the effect of sending in their contributions will have upon the Treasurer. Boys, take hold and try it. Make the ten cent pieces come in lively.

Dear Sir:—I was very glad to get your letter. I think you treated a little boy like me very nicely just for my ten cents. I put your letter, a letter of Pausy's and a letter from Papa in a box that was just the shape of the Bible to keep as my treasure. Mamma says that she will keep the *American Missionary* with my letter until I am a man. I have another ten cents for you and I would like to help the Children's Missionary down South and get her monthly letter.

Your little friend,

G. K. GREENOUGH.

LETTER FROM AN INDIAN BOY,

TO A SUNDAY SCHOOL IN MASSACHUSETTS.

Dear Friends:

Miss Voorhees told me to write a letter to you. I will tell you about my people. My people do not believe on God, but they believe on something else. When I was at my home, I hear some boys say that the sky end some place, and they say there is a ladder up there, and up there is a buffalo.. They said that buffalo draws a big cart. They worship snakes and water and the thunder, and the sun.

They have Indian dances and the sun-dance too. I think that dance is dreadful. The house where they dance is made of leaves. They cut themselves and they have a post in the house where they hang themselves. They cut through the flesh on the breast and put a little stick through the flesh, and tie a string on each end and then hang them up until it cut the flesh, and after it cut the flesh it cut on the shoulder, and they tie three or four buffalo heads to draw. They draw them around until the sun sets.

Now I know the right way. First I believe in these Indian ways, now I know the right way. Now I believe in God and I try to be a Christian, and I am learning how to pray. We have boys prayer-meeting on Sunday and on Wednesday evening. I want the people at Fort Berthold to love God and to believe on him. But I am only a little boy so I can't tell them now. I will ask God to help me, and I want my people to be Christians. I want you to pray for my people.

From your friend,

WILLIE WILKINSON, AGE 11.

RECEIPTS FOR JUNE, 1886.

MAINE, $1,358 37.

Auburn. High St. Cong. Ch., *for Debt*	$50 00
Biddeford. Second Cong. Ch	23 37
Brunswick. Cong. Ch. (adl.)	21 00
Castine. Cong. S. S. Concert	2 51
Foxcroft. Mrs. D. Blanchard	2 00
Garland. Bbl. of C.; 1 55 for Freight, *for Selma, Ala*	1 55
Gorham. First Cong. Ch. and Soc	23 74
Portland. State St. Ch. and Soc., 150; Seamen's Bethel Ch., 41 25; St. Lawrence St. Ch., 9 39; J. J. Gerrish, 10	210 64
Portland. Second Parish, Y. P. S. of C.E., *for Woman's Work*	20 00
Rumford Point. "A Friend"	1 00
South Berwick. Miss Lewis' S. S. Class, 75c.; Sab. Sch., 75c., *for Wilmington, N. C*	1 50
Union. Women of Cong. Ch., *for Debt*	5 50
Winthrop. Bbl. of C., 1 70 for Freight, *for Selma, Ala*	1 70
Yarmouth. Miss Buckman's S. S. Class, *for Wilmington, N. C*	1 00
Ladies of Maine, by Mrs J. P. Hubbard, Treas., *for Woman's Work*	892 89
	$1,258 37

LEGACY.

Brewer. Estate of Dea. John Holyoke, by Mrs. H. W. Holyoke	100 00
	$1,358 37

NEW HAMPSHIRE, $750 98.

Amherst. Cong. Ch	8 00
Bennington. Cong. Ch. and Soc	14 18
Brentwood. Cong. Ch. and Soc	7 00
Center Harbor. Cong. Ch. and Soc	5 00
Concord. Chas. Page, *for Student Aid, Talladega C*	2 00
Deerfield Center. Cong. Ch. and Soc	10 80
Derry. First Cong. Ch. and Soc., 35 25 and Sab. Sch., 16 64; Ladies' of First Cong. Ch., *for the Debt*, 8	59 89
Dover. First Ch. (of which Sab. Sch. 2, for Woman's Work, and 5 *for Indian M*)	93 00
Exeter. Mrs. T. J. Chadwick, *for Atlanta U*	10 00
Franklin. Miss Clara E. Rowell and friends, *for Student Aid, Atlanta U*	25 00
Hampstead. Miss J. S. Eastman, (5 of which *for Debt*)	15 00
Hinsdale. Cong. Ch. and Soc	8 50
Kensington. Cong. Ch	5 00
Loudon. J. R. Pease	5 00
Meriden. Cong. Ch	19 24
Milford. Peter and Cynthia S. Burns	30 00
Nashua. First Cong. Sab. Sch., *for Student Aid, Fisk U*	30 00
Nashua. Mission Circle, by Dora N. Spaulding, *for Woman's Work*	20 00
New Boston. Presb. Ch	2 00
Pembroke. Isaac Walker's Bible Class, *for Wilmington, N. C*	2 00
Portsmouth. North Church	105 85
Plymouth. Cong. Ch	8 25
Rindge. Mr. and Mrs. Geo. G. Williams	10 27
West Lebanon. Tilden Sem., Bbl. C., *for Storrs Sch., Atlanta, Ga.*	
	$500 98

LEGACY.

Pittsfield. Estate of John L. Thorndike, by Thomas H. Thorndike, Ex	250 00
	$750 98

VERMONT, $657 82.

Benson. J. K., 2., E. S. K., 50c	2 50
Brownington. S. S. Tinkham	4 50
Brownington and Barton Landing. Cong. Ch	5 54
Burlington. First Cong. Sab. Sch., ad'l	40
Colchester. "A few Ladies," *for Debt*	60
Derby. Ladies of Cong. Soc., *for McIntosh, Ga*	3 00
East Hardwick. Cong. Ch	15 00
East Poultney. Union Miss'y Concert	50
Essex Center. Cong. Ch	8 17
Essex Junction. Cong. Ch	6 21
Manchester. "Friends," *for Atlanta U*	100 00
Montpelier. Mrs. L. C. Bowen	10 00
North Ferrisburg. Cyrus W. Wickes, to const. ELLEN M. BARD and SUSAN M. SHURBERT, L. M's	60 00
Royalton. Cong. Ch., 30 77; A. W. Kenney, 30	60 77
Royalton. A. W. Kenney, *for Student Aid, Atlanta U*	12 00
Rupert. "Rupert"	2 00
Springfield. A. Woolsen	200 00
West Dover. Ladies' of Cong. Ch., *for Debt*	1 10
Windsor. Cong. Ch., Mrs. Freeman, bal. to const. G. E. KNOWLTON and HENRY MORRIS LULL, L M's	9 00
Woodstock. Miss Sophia A. Walker, Box and Pkg. C., *for Tougaloo U.*	

Ladies of Vt., by Mrs. Henry Fairbanks, *for McIntosh, Ga.*
Brookfield. Second Ch..... 12 75
Charlotte.... .... 20 50
Fair Haven..... ..... 12 25
Middlebury..... .. .. 32 06
Norwich..... ..... 21 00
Pittsfield. Miss A. Hatch. 2 00
Queeche..... .... 8 75 109 31

By H. H. Thompson, Co. Treas.
Brattleboro..... 12 12
Dover..... .... 3 50
West Westminster..... ..... 31 60 47 22

MASSACHUSETTS, $7,146 59.

Arlington. Ortho. Cong. Ch. and Soc..... 10 00
Amherst. Mrs. Wm. A. Stearns, *for Debt.* 10 00
Ashburnham. C. L. and J. P. Wood..... 1 00
Ashfield. Cong. Soc., to const. ROBERT HOWES, L. M..... 31 60
Ashfield. Mrs. G. B. Hall, deceased, 5; G. B. Hall, 1..... 6 00
Boston. Union Ch. and Soc., 141 70, "A friend of the Negro race." 50; Park St. Sab. Sch., *for Student Aid, Atlanta U.*, 50; Park St. Ch. and Soc., ad'l 23; Miss M. A. Wales, *for Debt*, 25; Saml. Johnson, 25; Dea. Fred D. Allen, 25; Old So. Sab. Sch., 25, *for Student Aid, Fisk U.*; "A Presb. Sister," 25; "A Lady Friend," 10; Mrs. Rev. Geo. F. Stanton, 10; Miss H. M. Atwood, 5; Mrs. Rev. R. B. Howard, 5; Miss Frances J. Dyer, 5, *for Debt;* —Dorchester Second Cong. Ch., *for Indian M.*, 51 25; Pilgrim Ch., 20—Roxbury Walnut Av. Ch. and Soc., 117 47..... ... 538 67
Boxboro. Primary Class, Cong. Sab. Sch., *for Marie Adlof Sch'p Fund*..... 3 20
Boxford. First Ch. to const. Dea. WM. W. HOWE, L. M..... 44 09
Boxford. First Ch. Sab. Sch, *for Marie Adlof Sch'p Fund*..... 3 30
Braintree. Misses S. H. and S. Thayer, 10; Mrs. E. S. Bailey, 5; Mrs. A. White, 1; Mrs. H. E. Thayer, 1; Mrs. C. E. French, 1; *for Debt*..... 18 00
Bridgewater. Mrs. Wm. Bassett, Box C., *for Tougaloo U.*
Brockton. Young Ladies' H. M. Soc. of First Cong. Ch., *for Debt*..... 12 55
Brookfield. Rev. C. P. Blanchard. *for Debt* 25 00
Brookfield. Primary Class, Cong. Sab. Sch., *for Marie Adlof Sch'p Fund*..... 12 25
Brookline. Mrs. W. B Strong, *for Debt*... 20 00
Brookline. "A Friend"..... 50
Buckland. Edmund Smith and Family.... 10 00
Cambridge. J. S. Barrett's Bible Class, First Cong. Ch., *for Student Aid, Atlanta U.*..... ...
Cambridgeport. Pilgrim Ch. Sab. Sch., *for Student Aid, Straight U.*..... 50 00
Cambridgeport. Miss Harriette Carter, *for Debt*.... .... 1 00
Campello. South Cong. Ch..... .... 115 00
Chelsea. Third Cong. Ch. and Soc., 42 11; "J. P." 5..... .. .. 47 11
Chelsea. Miss Annie P. James, *for Student Aid, Atlanta U.*..... .. 15 00
Chicopee. Miss Nellie M. Woodworth, *for Indian M.*..... 5 00
Clinton. Woman's Miss'y Soc. of Cong. Ch., *for Chapel, Talladega C.*..... 6 00
Curtisville. Cong. Ch. and Soc..... 23 50
East Douglass. ——, *for Debt.*..... ... 3 00
Easthampton. Two S. S. Classes, *for Student Aid, Tougaloo U.*..... ..... 20 00
Easthampton. Rev. A. M. Colton..... 5 00
East Somerville. First Cong. Sab. Sch., *for Student Aid. Atlanta U.*..... .. .. 25 00
Everett. Cong. Ch. and Soc., 7 09; Mrs. L. J. Burnap, 5..... .. .. 12 09
Everett. Mrs. L. J. T. Burnap, *for Debt*.. 5 00
Fitchburg. D. B. Whittier..... 10 00
Florence. G. A. Hoadley's S. S. Class, *for Student Aid, Atlanta U.*..... .... 5 00
Florence. Mrs. E. R. Sawyer, *for Atlanta U.*..... 50
Gloucester. Cong. Ch. and Soc 8 66
Greenfield. Second Cong. Ch..... 224 33
Groton. Union Cong. Ch..... ..... 48 90
Groton. Ladies' of Cong. Ch., 2 Bbls. of C., *for Atlanta U.*
Harvard. John P. Torrey, *for Marie Adlof Sch'p Fund* 1 00
Haydenville. Cong. Ch. and Soc.. ... ... 12 17
Hinsdale. Cong. Sab. Sch., *for Student Aid, Fisk U*..... .... 38 51
Holliston. Cong. Ch. and Soc... ..... 136 05
Holliston. "A Friend," 100; Cong. S. S. Infant Class, 6; S. S. Class, 2; *for Student Aid, Talladega C.*..... 108 00
Housatonic. A. D. Whitmore..... ..... 2 00
Huntington. First Ch..... ... . 2 00
Ipswich. Sisters of Linebrook Ch., *for Debt* 3 50
Leicester. Ladies' Charitable Soc, *for Woman's Work*... ..... 20 00
Lincoln. "Friends," *for Atlanta U.*..... 7 00
Lynn. First Ch. of Christ..... 24 29
Malden. First Cong. Ch..... 53 12
Malden. Miss Mary Kent, *for Freight*..... 2 50
Maplewood. Mrs. Johnson's S. S Class, *for Wilmington, N. C.*..... 4 00
Maynard. Cong. Ch. and Soc 42 50
Maynard. Ladies' Benev. Soc., by Mrs. J. Abbott, *for Woman's Work* 20 00
Middleton. Cong. Ch. and Soc 15 00
Mittineague. Second Cong. Sab. Sch., *for Student Aid, Atlanta U.*..... ..... 10 00
Mittineague. Southworth Co.. 513 Reams Writing Paper, *for Atlanta U.*
Mittineague. Luke Bliss, 8 Vols., *for Library, Macon, Ga.*
Monson. Seneca F. Conant..... . ..... 1 00
Montague. First Cong. Sab. Sch... ..... 7 58
New Bedford. North Cong. Ch. (ad'l)..... 1 00
Newton. Freedmen's Aid Sewing Circle, 24 and Bbl. of C., etc., *for Macon, Ga.* .. 24 00
Newton Center. "Friends," *for Student Aid, Atlanta U.*..... 30 50
Newtonville. Sisters in Central Ch., *for Debt*..... 15 00
Newtonville. "Friends," *for Atlanta U...* 10 00
North Abington. Cong Ch... .. .. 5 00
North Andover. Ladies' of Cong. Ch., *for Debt*..... 30 00
Northbridge. Ladies' of Cong. Soc., *for Debt* 13 00
North Brookfield. First Cong. Sab. Sch., *for Student Aid, Fisk U.*..... 20 00
Northfield. Mrs. A. M. D. Alexander, *for Debt*..... ... 5 00
North Middleboro. "A Friend," to const. BENJ. E. HOLMES, L. M... . . .. 50 00
Norwood. Mrs. H. N. Fuller, *for Debt*..... 2 00
Oakland. Mrs. Wm. Babb, *for Debt*..... 1 00
Pepperell. Cong. Sab. Sch., *for Storrs Sch., Atlanta, Ga*..... .. .. 13 35
Pepperell. Cong. Ch. and Soc. 8 06
Phillipston. Trowbridge Ward.... ..... 2 00
Pittsfield. So. Cong. Ch. and Soc..... 42 50
Prescott. Rev. A. Alvord, *for Atlanta U..* 5 00
Princeton. Cong. Ch. and Soc..... 6 23
Quincy. Evan. Cong. Ch. and Soc.. ..... 48 00
Quincy. Girls' M. Circle of Evan. Cong. Ch., *for Debt*..... ..... 5 00
Reading. Cong. Ch. and Soc..... ..... 17 50
Rutland. Cong. Ch..... .... 4 75
Scotland. Mrs. Jane N. Leonard, *for Debt.* 2 00
Somerville. Franklin St. Ch. and Soc. . 27 85
Somerville. "A. M. R." *for Talladega C..* 1 00
South Hadley. Cong. Ch... .... 31 00
South Hadley. Teachers and Pupils of Mt. Holyoke Sem..... .... 15 00
South Royalston. Second Cong. Sab. Sch.. 1 29
South Weymouth. Second Cong. Ch. and Soc. (20 of which *for Woman's Work*) .. 38 77
Spencer. Ladies' Charitable Soc., *for Woman's Work* 82 00

Spencer. Mrs. Geo. P. Ladd's S. S. Class, *for Student Aid, Santee Indian M.* 7 43
Springfield. "Friends," Bbl. of C., *for Macon, Ga.*
Springfield. Ladies' Benev. Soc. of Hope Ch., Bbl. of C., *for Tougaloo U.*
Stockbridge. Miss Alice Byington, *for Freight* 1 15
Stockbridge. Miss Adele Brewer, *for Marie Adlof Sch'p Fund* 1 00
Sturbridge. Cong. Ch. and Soc 45 60
Taunton. Winslow Sab. Sch., *for Student Aid, Atlanta U.* 35 00
Taunton. Union Ch. and Soc. 20 96
Templeton. Trinitarian Ch and Soc. 14 30
Templeton. Trin. Sab. Sch., *for Woman's Work* 10 00
Topsfield. Cong. Ch. and Soc, 60, to const. MISS MEHITABLE TODD and ALBERT M. DODGE, L. M's Rev. D. D. Tappan, 1 ..... 61 00
Upton. Mrs. Austin Putnam 1 00
Wareham. Cong. Ch. and Soc 17 38
Watertown, Women of Phillips Ch., *for Debt* 16 00
Webster. First Cong. Ch. 25 00
Wellesley Hills. Miss Harriette Gay, Pkg. C., *for Tougaloo U.*
West Brookseville. Rev. Chas. S. Skinner, *for Marie Adlof Sch'p Fund.* 1 00
Westfield. "A Friend," *for Student Aid, Atlanta U* 12 00
Westfield. Mrs. Wm. Warren, Bbl. of C., *for Atlanta U.*
West Newton. "Friends," Bbl. of C., *for Storrs Sch., Atlanta, Ga.*
Westport. Pacific Union Ch 15 00
Wilbraham First Cong. Sab. Sch, *for Student Aid, Atlanta U* 10 00
Winchendon. Atlanta Soc., *for Student Aid, Atlanta U* 60 00
Winchendon. No. Cong Ch. and Soc. 81 45
Woburn. Ladies' Ch. Reading Soc., *for Freight* 1 51
Woods Holl. Cong. Sab. Sch., *for Marie Adlof Sch'p Fund* 4 10
Worcester. Union Ch. and Soc. 193 87
Worcester. Ladies' of Piedmont Ch, 107 50; to const. Miss MARY G. MEARS, Mrs. M. L LOVELL and Mrs. E. C. LOVELL, L. M's. Ladies' of Plym Ch, 40; to const. Mrs. RUTH P. BEAMAN, L. M. Women of Central Ch., 25; *for Debt* 172 50
——. "Many Friends," *for Atlanta U.*, by Rev. H. Bumstead 1,631 95
——. "A Friend in Mass." 80 00
$5,063 47

LEGACIES.

Royalston. Estate of Candace Bullock, by Brigham N. Bullock, Ex 2,000 00
Plainfield. Estate of Betsey Packard, by J. W. Sears 83 12
$7,146 59

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.

Bradford, Mass Ladies' H. M. Soc., 1 Bbl. Val. 60. *for Indian M.*
Chelsea, Mass. Third Cong. Ch., 1 Case, *for Marietta, Ga.*
Malden, Mass. Miss Mary Kent, 2 Bbls., *for Kittrell, N. C.*
South Boston, Mass. Ladies' Benev. Soc of Phillips Ch., 2 Bbls. Books., Val. 50, by Mrs. S. W Simonds.
Wollaston Heights, Mass. C. A. Price, 2 Bbls.

RHODE ISLAND, $112 00.

Central Falls. Rev. J. H. Lyon, *for Debt* .. 10 00
Pontiac. "The few Cong'l Women of the place," *for Debt* 2 00
Providence Mrs. Sarah F. Lockwood 25 00
——. "Friends," by Rev. H. Bumstead, *for Atlanta U* 75 00

CONNECTICUT, $2,241 41.

Bethel. "Willing Workers," Cong. Ch., *for Sch'p, Talladega C.* 40 00
Bridgeport. Ladies' Soc. of Second Ch. *for Conn. Ind'l Sch., Ga.* 25 00
Bridgeport. Marian De Forest, Bbl. C., *for Tougaloo U.*
Bristol. Cong. Ch 35 76
Center Brook. Second Cong. Ch. of Saybrook 24 00
East Hartford. First Cong. Ch. Sab. Sch, 50; First Cong. Ch., 20 ..... 70 00
Ekonk. M. B. Elderkin, 4; Miss Elizabeth W. Kasson, 2; *for Conn. Ind'l Sch., Ga.* .. 6 00
Ellington. Cong. Ch., Box C., *for Thomasville, Ga.*
Enfield. Cong. Ch., 72 80; *for Indian M.*, Cong. Ch. Sab. Sch., 27 20; *for Rosebud Indian M.* 100 00
Hartford. First Ch. Sab. Sch., *for Woman's Work* 40 00
Hartford. Hon. Joseph R. Hawley, to const. Rev. J. H. TWICHELL, L. M. 30 00
Hartford. Students' of Theo. Sem., *for Atlanta U, Student Aid* 28 00
Hartford. Warburton Sab. Sch., *for Pleasant Hill, Tenn* 12 00
Hartford. Parsonage Circle of First Ch. 2 Bbls. of Goods, Miss F. B. Hudson, 3 *for Freight, for Conn. Ind'l Sch. Ga.* 3 00
Hebron. First Cong Sab. Sch 16 75
Higganum. Cong. Ch. 23 60
Huntington. "A Friend in Conn." 10 00
Glastonbury. Cong. Sab. Sch., *for Student Aid, Fisk U.* 25 00
Goshen. Mrs. Moses Lyman 10 00
Kent. Cong. Sab. Sch, to const. Rev. E. S. PORTER, JR., L. M. 30 00
Litchfield. First Cong. Ch. 40 32
Lebanon. First Ch., 36 02; Goshen Ch., and Soc., 13 42 ..... 49 44
Lebanon. "A Friend," *for Debt* 10 00
Manchester. First Cong Ch. 67 32
Manchester. Center Cong. Ch. Sab. Sch., *for Student Aid, Atlanta U.* 35 00
New Haven. "A Friend," *for Debt* 5 00
New Haven. Dwight Place Ch., Bbl. of C. *for Student Aid, Fisk U*
New London. First Ch. of Christ 220 84
New London. First Cong. Ch., 3 Boxes Books, etc., *for Macon, Ga.*
North Haven. "For the Debt" 5 00
North Manchester. Cong. Ch 75 00
Norwich. Ladies' of First Cong. Ch., *for Debt* 16 00
Norwich. Dr. and Mrs. J. A. Rockwell, Box Books. *for Library, Macon, Ga.*
Old Saybrook. Cong. Ch 16 84
Putnam. Second Cong. Ch 39 28
Putnam. Mission Workers of Second Cong. Ch., *for Student Aid, Atlanta U* 25 00
Ridgebury. Mrs. D. D. Frost. *for Freight.* 2 60
Ridgebury. Ladies' Miss'y Soc., Box C., *for Thomasville, Ga.*
Rockville. Mrs. S. F. McFarland's S. S. Class, 57 55; Mrs. E. F. Nelson's S. S. Class, 5, *for Student Aid, Atlanta U* 62 55
South Britain. Cong. Sab. Sch., *for Conn. Ind'l Sch., Ga* 10 00
Southport. Cong. Sab. Sch., *for Marie Adlof Sch'p Fund* 1 00
Stafford Springs. First Cong. Sab. Sch., *for Student Aid, Fisk U* 25 00
Thomaston. Cong. Ch 44 43
Torrington. Mrs. E. M. Dunbar, *for Student Aid, Talladega C* 50 00
Wallingford. John Atwater, *for Indian M.* 25 00
Waterbury. Mrs. F. L. Allen and Friends, Box Books, etc., *for Macon, Ga.*
Willimantic. Willimantic Thread Co., 50 Doz. Spools Thread, *for Talladega C.*
Windham. Cong. Ch., and Soc 7 03
Windsor. Cong. Ch 50 00

Winsted. First Cong. Ch., 65 80; Ladies of First Ch., *for Conn. Ind'l Sch. Ga.*, 20 *for Rosebud Indian M.*, 7 81, to const. JAMES S. BINGHAM, J. ARTHUR SMITH and MRS. CLARK STRONG, L. M's 93 61
Woodstock. First Cong. Ch. 27 71
—— Friends by Rev. H. Bumstead, *for Atlanta U.* 315 00
—— "A Friend in Conn." 100 00
—— "A Friend in Conn" 10 00
By F. T. Jarman.
New Haven. United Ch. 156 20
North Haven. E. Dickerman..... 2 00
Mt. Carmel. Cong. Ch..... 25 73 183 93
$2,141 41

LEGACY.

Warren. Estate of Mrs. O. S. Brinsmade, by F. A. Curtiss, Ex. 100 00
$2,241 41

NEW YORK, $4,308 49.

Bergen. First Cong. Soc..... 13 00
Brooklyn. Stephen Ballard, *for New Building. Tougaloo, Miss.* 1,606 03
Brooklyn. So. Cong. Ch. Sab. Sch., *for Santee Indian M.* 37 50
Brooklyn. "A Friend," *for Debt.* 10
Buffalo. Mrs. E. Sterling Ely, *for Tougaloo U* 3 00
Chittenango. Mrs. Amelia L. Brown 5 00
Churchville. Sab. Sch. Miss'y Soc. of Cong. Ch., *for Marie Adlof Sch'p Fund*..... 20 50
City Island. "A Friend"..... 2 00
Coxsackie. Box S. S. Papers.
Floyd. Welsh Cong. Ch..... 4 51
Gainesville. L. H. M. Soc., *for Freight*... 2 00
Lysander. Cong. Ch..... 10 00
New York. J. A. Bostwick, 1,000; C. N. Bliss, 150; Fred. G. Mead, 10; *for Atlanta U.* 1,160 00
New York. A. W. Roberts, *for Dakota Indian M.* 100 00
New York. S. T. Gordon, *for Student Aid Fisk U.* 100 00
New York. Mrs. E. Merritt, 20; "C." 20.. 40 00
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Penn Yan. W. M. Taylor..... 2 00
Perry Centre. Cong. Ch..... 25 27
Sherburne. First Cong. Ch.... ..... 45 31
Warsaw. "A Friend" 10 00
Westfield. "A Friend," 1, and Pkg. of C. 1 00
—— Friends by Rev. H. Bumstead, *for Atlanta U.* 342 00
—— "A Chautauqua Friend." 3 00
By Mrs. L. H. Cobb, Treas., W. H. M. U., of N. Y., *for Woman's Work.*
Binghamton. Ladies of First Cong. Ch., to Const. MRS. WM. D. MILES, MRS H. C. HERMANS and MRS. E. M. AMES, L. M's.. ..... 85 00
Buffalo. L. H. M. S.....20 00
Canandaigua. L. H. M. S 76 00 181 00
$3,723 22

LEGACY.

Homer. Estate of Maryett Lewis, by Prof. H. H. Sanford, Ex..... 585 27
$4,308 49

NEW JERSEY, $441.86.

Closter. Cong. Ch..... 7 61
Iona. Joseph Leonard, Box C., *for Tougaloo U.*
Lakewood. Rev. Geo. Langdon..... 10 00
Montclair. First Cong. Ch. Sab. Sch., *for Kreutzer Marie Adlof Sch'p*..... 100 00
Montclair. Woman's H. M. Soc. of First Cong. Ch., *for Woman's Work*..... 75 00
Salem. W. Graham Tyler..... 25 00
Upper Montclair. Christian Union Cong. Ch 224 25

PENNSYLVANIA, $10 00.

Center Road Station. J. A. Scovel..... 10 00

OHIO, $966 93.

Akron. Cong. Ch..... 206 00
Cleveland Jennings Av. Cong. Ch., *for Indian M.* 85 57
Cleveland. Ladies' H. M. Soc. of First Cong. Ch., 30; Sab. Sch of First Cong. Ch., 20, *for Student Aid, Talladega C.*... 50 00
Cleveland. Euclid Av. Cong. Ch. Mission Band, *for Student Aid, Fisk U* 25 00
Cleveland. Mrs. L. H. Spelman, *for Student Aid, Atlanta U* 25 00
Cleveland. Mrs. Rogers, Bbl. C., *for Tougaloo U.*
Conneaut. Cong. Ch..... 25 50
East Liverpool. Rev. H D. Kitchell, D.D. 20 00
Elyria. Cong. Ch., 51 86; Cong. Sab. Sch. 40 ..... 91 86
Elyria. "Friends," Box C., and freight 2 70, *for Tougaloo U.*..... 2 70
Grafton. Mrs. Sally Tuttle..... 4 00
Lorain. First Cong. Ch. Sab. Sch..... 8 50
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Madison. "A Friend."..... 10 00
Oberlin. Prof. E. P. Barrows..... 10 00
Sandusky. Ladies H. M. Soc., Bbl. C., *for Tougaloo U.*
Springfield. Class of Boys, Cong. Sab. Sch. *for Student Aid, Fisk U.*..... 5 00
Townsend. Mrs. C. M. Richards, *for Student Aid, Tougaloo U* 5 00
Wakeman. 'A Thank Offering"..... 15 00
Wellington. Soc. of Christian Endeavor and Friends 35; First Cong. Sab. Sch. 25, *for Student Aid, Fisk U*..... 60 00
$666 63

LEGACY.

Elyria. Estate of Lurania Tyler, by L. McLean, Adm'r..... 300 00
$966 93

INDIANA, $30.02.

Orland. Ladies of Cong. Ch., *for Debt*... 1 54
Terre Haute. First Cong. Ch..... 28 48

ILLINOIS, $2,263 92.

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Aurora. S. B. Dyckman..... 5 00
Buda. J. F. Hyde, *for Student Aid, Tougaloo U.*..... 50 00
Byron. First Cong. Ch 15 43
Central Park. Y. L. Miss'y Soc 10 00
Chicago. E. W. Blatchford, *for Atlanta U.* 300 00
Chicago. Union Park Cong. Ch., 168 41; First Cong. Ch., 100; New England Ch., 52 70; Mrs. A. H. Cable, 47; Mrs. E. F. Rice, 5..... 373 11
Chicago. New England Ch. Sab. Sch., *for Kreutzer Marie Adlof Sch'p*..... 100 00
Elmwood. Cong. Ch..... 11 35
Farmington. Henry Cone, *for Marie Adlof Sch'p Fund*..... 20 00
Geneseo "The Busy Workers," 27 80, *for Marie Adlof Sch'p Fund*, "Zanana" 1 20. 29 00
Glencoe. Cong. Ch. of Christ. 45 53
Hillsboro. T. D. Washburn..... 1 00
Lombard. —— *for Student Aid*..... 5 00
Lyndon. Mrs. H. B. Denning. 5 00
Marshall. Geo. K. Greenough 10
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Maywood. Cong. Ch..... 9 17
McLean. W. M. S. of Cong. Ch..... 5 10
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Plano. Cong. Sab. Sch. *for Marie Adlof Sch'p Fund*..... 2 30
Princeton. Mrs. P. B. Corss..... 15 00
Providence. Cong. Sab. Sch., *for Marie Adlof Sch'p Fund*..... 10 00
Rosemond. Mrs. E. P. Warner..... 50
Roseville. Mrs. L. C. Axtell and Friends, 2 Bbls. C., *for Macon, Ga.*
Warrensburg. Ladies and Little Girls of Cong. Ch., Bbl. of C., *for Tougaloo U.*
Washington Heights. Bethany Ch..... 14 25
$1,263 92

LEGACY.

La Moille. Estate of Dr. J. R. Jones, by J. R. Woods..... 1.000 00
$2,263 92

MICHIGAN, $414 37.

Allendale. L. M. Soc., *for Debt* ... 2 40
Calumet. Cong. Sab. Sch. *for Student Aid, Talladega C*..... 18 00
Calumet. "He ping Hand," by Mrs. J. N. Wright, *for Woman's Work*... 10 00
Greenville. Cong. Ch., *for Student Aid, Straight U*..... 40 00
Hancock. Cong. Ch..... 154 89
Manistee. By Rev. E. B. Fairchild..... 32 00
Newaygo. Cong. Ch..... 10 00
Olivet Cong. Ch..... 138 08
Sand Lake. By Rev. E. C. Herrington.. 5 00
Whitehall. B. Hammond..... 4 00

WISCONSIN, $590 70.

Appleton. First Cong. Ch 22 76
Berlin. Cong. Ch..... 23 05
Clear Lake. Cong. Ch., *for Debt*..... 1 90
Clintonville. Mrs. F. S. Holdrege, Pkg. Books, etc., *for Macon, Ga.*
Delavan. Chas. T. Smith.,..... 50 00
Elkhorn. Mrs. Maria C. Hand, for Geo. Cookman Hand, deceased, to const, Miss EVA HAND, L. M. 30 00
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Menomonie. Cong. Ch..... 16 10
Milwaukee. Grant Av. Cong. Ch..... 36 25
Neenah. "A Friend."..... 10 00
Ripon. Prof C. H. Chandler, *for Freight.* 3 00
Rosendale. Cong. Ch..... 20 00
Watertown. Cong. Ch 22 75
West Salem. Cong. Ch., and Soc..... 17 00
West Salem. Mrs. I. E. Tilson..... 50
—— W. H. M. S. of Wis., *for Woman's Work*..... 81 65
—— "A Friend in Wis." (100 of which *for Indian M..* 200 00

IOWA, $389 39.

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Big Rock. Ladies M. Soc., *for Woman's Work*..... 3 70
Chester Center. Cong. Ch. 20 15
Davenport. Young Ladies Miss'y Soc., *for Student Aid, Talladega C*..... 25 00
Delaware Co. "Two Friends," *for Student Aid, Straight U*..... 2 50
Garwin. Talmon Dewey..... 2 50
Iowa City. Mrs. L. W. Andrews, *for Indian M*..... 2 00
Kingsley. Cong. Soc..... 15 00
Oskaloosa. Mission Circle, *for Student Aid, Staight U*..... 10 00
Montour. Willing Workers, *for Oahe, Indian School* 5 00
Muscatine. Cong. Ch..... 34 15
Ottumwa. Second Cong. Sab. Sch, *for Marie Adlof Sch'p Fund*..... 2 00
Red Oak. Cong. Ch..... 4 00
Sherrill. First Cong. Ch 5 00
Tabor. Rainbow Mission Circle, *for Student Aid, Talladega C*..... 7 00
Waterloo. Cong. Ch..... 40 00

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Iowa Falls.....	3 00	
Oskaloosa.....	10 00	
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Webster City	3 31	
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Charles City	5 00	
Chester Center.....	7 00	
Davenport.....	21 00	
Durant. "Friends"	5 00	
Grinnell	45 12	
Iowa City...	27 00	
Marion.	23 69	
Mount Pleasant.....	7 50	
Osage.....	3 37	
Osage Young Ladies.....	10 00	
Rockford	6 05	
Rockwell	1 60	
Stacyville.....	5 00	
Tipton.....	5 00	177 83

MINNESOTA, $370 09.

Austin. Mrs. S. Bacon 10 00
Fairmont. Cong. Ch..... 6 00
Minneapolis. Plymouth Cong. Ch..... 49 49
Minneapolis. "A Friend," *for Atlanta U.* 25 00
Minneapolis. Sab. Sch., of Mayflower Cong. Ch., *for Marie Adlof Sch'p Fund.* 2 55
Northfield. Geo. M. Phill[illegible] *or Atlanta U* 25 00
Owatonna. First Cong. [illegible] 3 02
Saint Paul. Mrs. C. G. Ha[illegible]e, *for Jonesboro, Tenn*..... 20 00
Worthington. Union Cong. Sab. Sch..... 13 00
—— "Friends" *for Student Aid, Tougaloo U* 5 50
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Elk River. Union Sab. Sch., *for Winona Chapel*..... 2 50
Glyndon. Union Ch., W. L. M. S. 5 00
Minneapolis. Plym. Ch, W. H. M. S. 69 37
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Morris. W. M. U..... 5 00
Owatonna. W. M. S 10 00
Saint Cloud. W. M. S..... 5 00
Saint Paul. Plymouth Ch. W. H. M. S..... 45 00
Saint Paul. Plymouth Ch. S. S... 30 03
Zumbrota. S. S..... 14 88
Worthington. W. H. M. S..... 5 00 210 53

MISSOURI, $212 50.

Ironton. J. Markham..... 2 50
Kidder. S. C. Coult..... 10 00
Saint Louis. Mrs R. Webb..... 200 00
Saint Louis. Ladies H. M. Soc., Pilgrim Ch., Bbl. C., *for Tougaloo U.*

KANSAS, $51 03.

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Cora. Cong. Ch..... 10 00
Manhattan. C. E. W... ..... 5 00
Meriden. J. Rutty..... 10 00
Sterling. First Cong. Ch..... 18 53
Wakefield. Cong. Sab. Sch..... 6 50

DAKOTA, $1 50.

Clark. Cong. Ch..... 1 50

COLORADO, $9 25.

Highlandlake. Sab. Sch , Miss'y Soc., by Harry Oviatt, Treas..... 9 25

NEBRASKA, $10 13.

Red Cloud. Cong. Ch..... 4 63
Steele City. Cong. Ch. 5 50

CALIFORNIA, $4 00.

Woodland. Cong. Sab. Sch., *for Marie Adlof Sch'p Fund*..... 4 00

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Skokomish. Cong. Ch..... 10 00

WEST VIRGINIA, $5 00.

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Louisville. Woman's M. Soc. of Cong. Ch. 10 00
Williamsburg. Tuition..... 101 50

TENNESSEE, $720 79.

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Jellico. Tuition..... 30 75
Jonesboro. Tuition, 2 50; Rent, 50c..... 3 00
Memphis. Tuition..... 311 75
Nashville. Tuition..... 331 90
Pleasant Hill. Tuition..... 17 89
Sherwood. Cong. Ch..... 10 00

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Troy. Woman's Miss'y Soc..... 50
Wilmington. Tuition..... 202 50
Wilmington. Miss Fitts, 4; Miss Warner, 3 7 00

SOUTH CAROLINA, $258 88.

Charleston. Tuition..... 258 88

GEORGIA, $887 39.

Atlanta. Storrs Sch. Tuition..... 327 75
Macon. Tuition, 170 90; Rent, 3 75..... 174 65
McIntosh. Ladies Miss'y Soc., *for Fort Berthold, Indian M*..... 15 00
Savannah. Tuition..... 290 94
Savannah. Cong. Sab. Sch., *for Student Aid Atlanta U*..... 15 50
Thomasville. Tuition..... 63 55

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Athens. Tuition..... 69 50
Citronelle. Rev. M. M. Schwarzauer..... 3 33
Mobile. Tuition..... 182 45
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Talladega. Tuition..... 73 70

MISSISSIPPI, $132 88.

Tougaloo. Tuition, 122 50; Rent, 7 25; Miss S. L. Emerson, *for Freight*, 1 63; Mrs. H. R. Kennedy, *for Student Aid, Tougaloo U*. 1; Mrs. G. S. Pope, *for M. A. Sch'p Fund* 50 cts..... 132 88

LOUISIANA, $520 50.

New Orleans. Tuition..... 520 50

TEXAS, $120 60.

Anderson. A. Terrel, *for Tillotson Inst*.... 2 00
Austin. Tuition, 111 25; Woman's Miss'y Soc. of Tillotson Inst., *for Woman's Work*, 6; Member Tillotson Ch., 50c..... 117 75
Dodd City. Cong. Ch. *for Debt*..... 85

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Avery Fund, *for Mendi M*..... 137 50
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Graves Library Fund, *for Atlanta U*..... 150 00
Haley Scholarship Fund, *for Fisk U*..... 50 00
Hammond and Dyke Fund, *for Straight U*. 125 00
Hastings Sch'p Fund, *for Atlanta U*..... 25 00
Howard Theo. Fund, *for Howard U*..... 431 11
Le Moyne Fund, *for Memphis, Tenn*..... 250 00
Straight U. Sch'p Fund, *for Straight, U*.... 25 00
Tuthill King Fund, *for Berea C*..... 100 00

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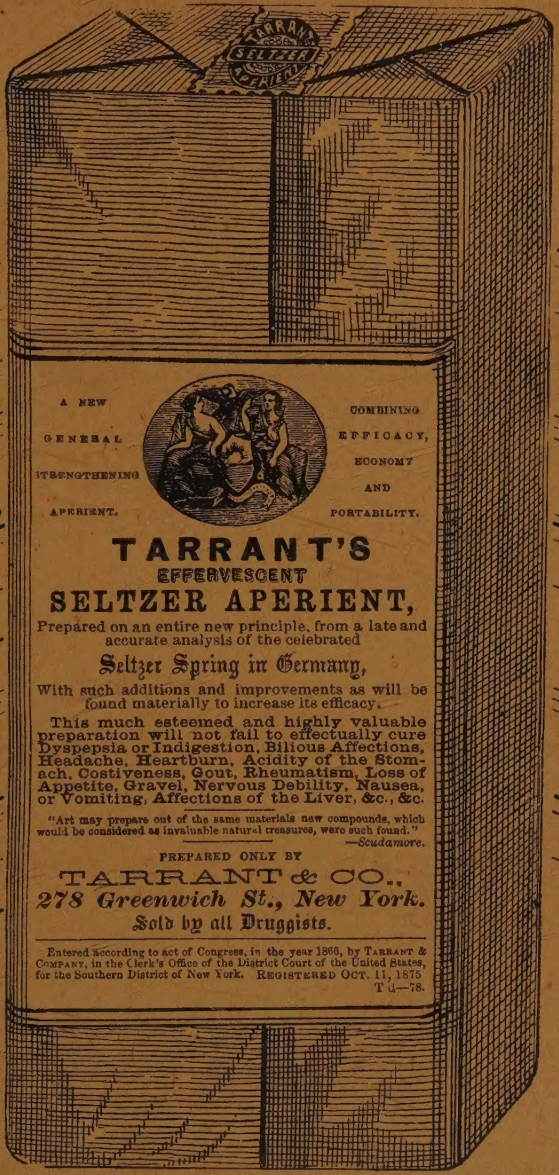

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Indispensable in the Household.

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Certain in its Action.

Palatable to the Taste.

Economical in Price.

A NEW GENERAL STRENGTHENING APERIENT.

COMBINING EFFICACY, ECONOMY AND PORTABILITY.

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SELTZER APERIENT,

Prepared on an entire new principle, from a late and accurate analysis of the celebrated

Seltzer Spring in Germany,

With such additions and improvements as will be found materially to increase its efficacy.

This much esteemed and highly valuable preparation will not fail to effectually cure Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Costiveness, Gout, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, Affections of the Liver, &c., &c.

"Art may prepare out of the same materials new compounds, which would be considered as invaluable natural treasures, were such found."
—*Scudamore.*

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CURES

Constipation, Sick Headache and Dyspepsia.

Thousands of testimonials from the Medical Profession and Public testify to its merits and the esteem in which it is held by all classes.

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THE AMERICAN MISSIONARY ASSOCIATION

Organized in Albany, N. Y., Sept. 3, 1846.

Missions in the United States, Evangelistic and Educational. All churches and schools established and conducted on an anti-caste basis. Their doors are open to all, irrespective of race, color or previous condition. *Whosoever will*, may come.

$375,000 NEEDED FOR THE CURRENT YEAR.

CHURCH WORK AT THE SOUTH.

Churches	112
Missionaries (of whom 89 are pastors)	119
Members	6,881
Added during the year	1,127
Sunday-school scholars	10,569

EDUCATIONAL WORK SOUTH.

Chartered Institutions	6
Normal and Graded Schools	14
Common Schools	36
Instructors	250
Pupils	8,823

Classifying the students, we have: Theological, 96; Law, 67; College, 52; College Preparatory, 113; Normal 814; Grammar, Intermediate and Primary, 7,681.

INDUSTRIAL TRAINING.

Schools in which industries are taught	16
Special Industrial teachers	10
Teachers combining industrial and other work	21

WORK AMONG THE INDIANS.

Churches	5
Members	301
Ministers	7
Schools	15
Teachers	53
Pupils	706
Sunday school scholars	776

WORK AMONG THE CHINESE.

Schools	18
Missionaries	38
Pupils enrolled (of these 112 are Christians)	1,457
Average attendance	310

NEEDS NOW URGENT.

1. A contribution from every Congregational Church.
2. A contribution from every Sunday-school.
3. A contribution from every Ladies' Missionary Society.
4. Twenty thousand new subscribers for the *American Missionary*.
5. Increase of Life Members ($30 constitutes a Life Member.)
6. The story of little Marie Adlof to be read in every Sunday-school.
7. Scholarships to aid worthy Students ($75 per year.)
8. Endowments for Scholarships and Chartered Institutions.
9. Remembrance of our great work by those who contemplate the making or the changing of their wills.

THE NEXT ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION

WILL BE HELD AT

New Haven, Conn., Oct. 19-21.

Annual Sermon by Rev. Alexander McKenzie, D. D.

RUFUS ADAMS, Steam Printer, 165 Broadway, New York.